

pleases us by a law of the same order as that which constitutes mutual affection a pleasure, or that which is the cause that we are gratified by music, or the beauties and gales of spring. The indulgence of this desire is thus authorized, to a certain extent, by its appointment to be a source of pleasure.

But to what extent? It is notorious that this desire has, if I may so express it, an immense voracity. It has within itself no natural principle of limitation, since it is incapable of being gratified to satiety. A whole continent applauding or admiring has not satisfied some men's avarice of what they called glory. To what extent, I repeat, may the desire be indulged? Evidently not beyond that point where it begins to introduce its evil accessories, envy, or ungenerous competition, or resentful mortification, or disdainful comparison, or self-idolatry. But I appeal to each man who has deeply reflected on himself, or observed those around him, whether this desire under even a considerably limited degree of indulgence be not very apt to introduce some of these accessories; and whether, in order to preclude them from his own mind, he have not at times felt it necessary to impose on this desire a restraint almost as unqualified as if he had been aiming to suppress it altogether. In wishing to prohibit an excess of its indulgence, he has perceived that even what had seemed to him a small degree has amounted, or powerfully tended, to that excess—except when the desire has been operating under the kindly and approved modification, of seeking to engage the affection of relations or a few friends. The measure therefore of this passion, compatible with the best condition of the mind, will be found to be exceedingly limited.

Again, the desire cannot be cherished without becoming a motive of action exactly in the degree in which it is cherished. Now if the most authoritative among a good man's motives of action must be the wish to please God, it is evident that the passion which supplies another motive, ought not to be allowed in a degree that will empower the motive thus put in force to contest, in the mind, the supremacy of the pious motive. But here, again, I appeal to the reflective man of conscience, whether he have not found that the desire of human applause, indulged in only such a degree as he had not, for a while, suspected of being ins-